

THE
PASTORS
CHARGE and CURE.

OR,

A Sermon at first preached in Latine at *Oxford*,
and afterwards translated by the Author.

The preaching of which created the Author much trouble, and
in the winding up of all, suspension from his Ministry, and
thereupon inforcement to leave his native Country.

2 Chron. 36. vers. 14, 15, 16.

Moreover, all the chief of the Priests & the people transgressed very much,
& polluted the house of the Lord, which he had hallowed in Jerusalem.
And the Lord God of their fathers sent to them by his Messengers, rising
up betimes, and sending, because he had compassion on his people, and
on his dwelling place.

But they mocked the Messengers of the Lord, and despised his words,
and misused his Prophets, untill the wrath of the Lord rose against his
people, till there was no remedy.

1 Thess. 2. 15, 16.

The Jewes killed the Lord Jesus, and their own Prophets, and they have
persecuted us: and they please not God, and are contrary to all men.
Forbidding us to speak to the Gentiles, that they might be saved, to fill
up their sin alway; for the wrath is come upon them to the uttermost.

Non est delicata in Deum, & secura confessio: qui in me credit, debet sanguinem suum fundere. Hieron.

By Nath. White, Pastor of a Congregation at *Summer Islands*.

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TO THE RIGHT WORSHIP-
FUL CORNELIUS HOLLAND, Esquire,
A worthy member of the Honorable House of
Commons, Grace and Peace be multiplied.

Right honoured Sir, I have but two things to say unto you,
and I have done: The first is, why I published this Ser-
mon: The second, why I dedicated it to your selfe. For
the first, the Reasons are of two sorts; some negative,
others affirmative. Negative, 1. It is not any exalted
thought of its worth or excellency that hath prickt me on to publish
it: For, I look upon it as the off-spring of the weakest and unwor-
thiest of those that keep watch upon the walls of Jerusalem. Nor is
it that I may uncover the Sepulchres of the dead, and represent their
exorbitancies unto the eye of the world, which have already come un-
der the strict examination, and severe censure of the righteous Judge
of all the world. ^a Affirmative; But, 1. that this present, and suc-
ceeding Ages may see, that the corruptions of Church government,
and Governours, upholden then in our land, and the corruptions of
Ministers too much connived at, have been witnessed to be unlaw-
full, by which it shall appeare, that the servants of the Lord have not
(through base cowardize) betrayed the cause of Christ, but witnessed
the truth against his adversaries. 2. That it may appeare how dan-
gerous a thing it is to persecute any for some smal deviation from the
path paved by Authority: For, was not the chiefe thing for which I
suffered, the confounding of Bishops and Presbyters? Was it not for
affirming that they were ejusdem dignitatis & potestatis, of the
same dignity and power? which was at that time contrary to Law,
though consonant to truth^b.

omnibus, Math. 18. Joh. 20. 21. 2. Quia superioritatis invectio primum dargenda max Tyrannorum
pseudoeppiscopos, pseudarchiepiscopos, & pseudopatriarchas omnem Ecclesiasticam iurisdictionem, ac tandem ipsam
eclesiam labefactavit, Bucan. Instit. Theolog. de Ministr. Loc. 42. p. 507.

The Epistle Dedicatory.

Yet, who now seeth it not, who now confesseth it not to be a truth? so that innocent truth was then enforced to put on the hatefull garments of fallhood, and as such to suffer: And may it not be so again, if caution be not used? O! that the consideration of this very particular might be a means of rendring our honorable and renowned Patriots (one of which you are) abundantly tender in such cases, and sedulously circumspect that such persecution be avoided; lest this Age and Government insisting in the crooked paths of the former, they both partake of the same, if not worse plagues and judgments. 3. That I might vindicate mine innocency from the vulnerating talons of such greedy Harpies as had seized on it at their will: For some there are in Summer Islands, where now the Lord hath stretched the line of my habitation, who having transported themselves from our Islands hither to negotiate their affaires, and returning back to us again, reported me to be a troubler of the place where I formerly lived. Now certain I am, I never gave any just cause to be so accounted of any, so reported of by them: for I neither have lent on usury, nor have men lent to me on usury, as the Prophet spake of himselfe. True it is, this Sermon I preached, which I verily beleve did trouble some, and for which I was troubled; but whether this will amount to so much as to render me obnoxious to such a report, or worthy to be accounted a man of strife, and a man of contention, I shall desire your worship to judge when you have read it.

The second thing is, why I dedicated it to your self: Reasons there are many; some are of publick, others are of privat concernment. Those of publick concernment are such as these: 1. You are one of those worthies of whom it may be truly said as it was of good Jonathan, You have wrought with God at this time, and you have wrought great salvation in our Israel, which renders you, with them, honoured in the hearts of my self, and of all those that feare the Lord: And you with them, are the more emine in this, that you have sate out the Apostasies and unhappy tallings of so many (preserved by the power of Christ) of whom it may be said as the Apostle saith in another case, They went out from you, but they were not of you: for if they had been

of

Insigne
Christopher
Pitt and Mr.
Barrough.

1610. 15. 10.

Sam. 14. 4. 5
I have sate out
the Apostasies
and unhappy tallings
of so many

The Epistle Dedicatory.

of you, they would no doubt have continued with you: but they went
 out that they might be made manifest that they were not all of
 you^f. Ride on (worthy Sir, with the residue of those renowned Sena-^{f 1 Ioh. 2. 19}
 tours) prosperously, because of truth, and meekness, and righteousness;
 remembring and beleeving, that when the great work of God is fini-
 shed, the names of those shall be sought for, that have acted for him,
 and it shall be said, what honour and dignity hath been done to
 Mordecai for this? You that work both for God and the Country, ^{1 Hest. 6. 3.}
 shall be recorded both in the Chronicle of heave and earth. 2. Let
 it not be offensive (I pray) if I adde this humble request, as a second
 reason of publick concernment: You with them, have been famous for
 your wisdom, courage, justice, mercy, in the vindicating your Civill
 lawes, liberties, &c. yet let it not be grievous to yours and their
 thoughts to ponder a little, why all the prayers, tears, and fastings in
 this nation, have not pierced the heavens, and quenched these flames,
 wh^{ch} yet who knows how far they'l spread, and when they'l out? You wish
 them have broke the jaws of the oppressors, and taken the prey out of
 their teeth; for which act (I beleeve) it hath pleased the most high
 God to set a guard (not only of trained men, but) of mighty Angels,
 to secure your sitting and the Citie. Oh! that there may be a leng-
 thening of Londons tranquillity, of Parliaments safety, by mercy to
 the poore^h. Oh! for the Lords sake, take heed of soul yokes, soul-op-^{h Dan.}
 pressions, lest the poore cry, and the Lord heare. The saying of the
 holy Prophet is worthy your sad and most serious deliberation. For
 the oppression of the poore, for the sighing of the needy, now will I a-
 rise (saith the Lord) I will set him in safety from him that puffeth
 at himⁱ. And if for the oppression of the outward man, how much more ^{i Psal. 12. 5.}
 for the oppression of the inward man, the soul and conscience? I have
 done with publick reasons. Privat are such as concern mine own
 particular engagements, and they are, 1. To testifie my gratitude
 and thankfull acknowledgement not onely of many (more then meri-
 ted) favours, conferred on me^k, which the great God will recompence
 into your bosome with a advantage, I question not: for God is not un-
 righteous to forget your work & labour of love which you have shew-
 ed

^k Beneficiorum
 memoria scilicet
 non obli-
 scen lib de
 Benefic.

The Epistle Dedicatory.

ed toward his Name, in that you have ministred to the Saints, and doe minister¹; but also for that countenance which you were pleased to shew unto me, even then when I was (for the preaching of this Sermon only, and for no other cause) under a black cloud^m: then and since, though the world hath looked upon me obliquely, and with a squint eye, as we use to say: yet have you (ever since I had the happiness to be acquainted with you) retained (as better knowing me) candid and respectfull thoughts of me; and though you have of late been (in a kind) upbraided with itⁿ, yet I verily beleieve you shall never repent you, nor be ashamed that you have owned me, no not before men. And when you shall appeare in the upper world at the Tribunall of God the Judge of all, you are not ignorant that the spirit of glory shall rest upon you, in that you have not been ashamed of the chains and bonds of Christ in his Members, in his Messengers^o, 2. And because there were in the world, not only Critical censurers, but malicious detractors, who fear not to speak evill of good, (though a woe be denounced against it^p) I have assumed boldnesse to shelter this Opusculum, (which (though little) may be of some use in the house of God; Eriam capillus unus habet umbram suam, one hair casteth its own shadow) under your worships patronage; beseeching you (as Ruth did Boaz in another case^q) to spread your skirt over it. I have said what I have to say touching my publishing this Sermon, and my dedicating it to your worship. My prayer is for you, and your worthy consort, and your hopefull progeny, what Pauls was for the house of Onesiphorus^r, that the Lord would grant unto you that you may find mercy in that day: for ye oft refreshed me. And in the interim; that you may be stedfast and unmoveable, always abounding in the work of the Lord, knowing that your labour shall not be in vain in the Lord.

Yours humbly devoted in him
who is our all in all,

NATH. WHITE.

TO

Heb. 6. 10.

grates per-
sone dignas,
Non opus est
nostre, Dido--
tui tibi, si-
qua pios respe-
spectant Nu-
mura, si quid
aliquam
iustitia, &
mens sibi con-
silia recti, pra-
mia digna se-
vant. Viug.
Æneid.

Tempora si
fuerint nubile,
solus eris, O-
vid de Trist.

Mr Primmes
fresh discovery
an B. letter.

Tim. 1. 16,
17, 18.

Math. 25.

1. 16. 1.

Ruth. 3. 9.

Tim. 1. 16.

TO THE CANDID and Ingenuous Reader.

READER,



MY businesse with thee (at this present) is not so much to Court thy favour, as to admonish thee: First, read, and then judge; read seriously, and then judge uprightly: It is the voyce of Heaven, of Christ himselfe, judge not according to the appearance, but judge righteous judgement. And this I desire for thine own good; for rash & unadvised judgement oftentimes more hurts the person judging, then the person judged. Now that thou mayst judge whether my (pretended) crime were answerable to the great cry; and what I merited, to what I suffered: I shall present thee with these ensuing considerations.

First, consider the place where I preached this Sermon, it was at Oxford in the Universitie, in *corona doctus eruditique viri stipat*, in an Assembly of learned and skilfull men, which will somewhat Apologize for some passages and expressions otherwise liable to censure.

Secondly, consider the ground of my preaching it there: It was required by the Statutes of the Universitie, and therefore I may say of all the ensuing troubles, they were not unnecessarily drawn upon my selfe, what I did was in discharge of my duty, when called unto it, which meliorates my cause and aggravates their sinne who created that trouble unto me. The punishing the servants of the LORD for speaking truly, though boldly, when called unto it lawfully is a provoking sinne, a sinne of a deeper die then they were, or would be aware of.

Thirdly, consider the subject matter of it, it is the Pastors Care or Charge, that he should take heed to himselfe first, to his Flock next, to himselfe, that is to his life, that it be pure; to his Doctrine, that it be sincere and incorrupt: To his flock, that is the Church of God, that he first, feed it; Secondly, govern it; thirdly, defend it from such devouring.

*Si iudicis
cognosce. Sen.*

John 7 24.

*Temerarium
judicium. le-
rumque nihil
novit ei de qua
temere judica-
tur, et autem
qui temere ju-
dicat, ipse te-
meritas ne-
cessarius est ut no-
eat Aug de
Serm Dom. in
mont.*

*2 Chron.
36. 14, 15.*

devouring Wolves as would otherwise prey upon it. And all this, first, because they are Bishops, or Overseers; secondly, made such by the holy Ghost: thirdly, because of the excellency of the duty, it is to Feed: fourthly, because of the dignity of the flock, it is the Church of God purchased with his own blood. These things did flow (as I conceive) naturally and without straining, from the Text; these things were suitable to the quality of the Audience, these things I pressed (according to my tenuity) upon the conscience; the white at which I aimed, was Gods glory, the discharge of my duty, the information, reformation, and edification of those that were before me.

Fourthly, consider what was the issue and event of my preaching; first, in regard of the chiefe of them: secondly, in regard of my selfe. First, in regard of the chiefe of them, even the same with that of holy Steven: When they heard these things they were cut to the heart, and they gnashed on me with their teeth*: that is, they were filled with indignation, and so impatient, that no sooner was I come amongst them, but they ran upon me with one accord: which verifies that of the Apostle: *Tee see your calling, brethren, how that not many wise men after the flesh*---are called? Secondly, in regard of my selfe, they demanded my Sermon, commanded my stay in the University; about foure dayes after, they (having thoroughly scanned each part and parcell of it, sifted my proofes, compared my quotations, to try if by any means possible they could finde occasion against me) convened me before them again in their Pharos, or high Tower, where were present Mr. Vice-Chancellor, and six* other Doctors of Divinity, who having questioned with me about the space of 4 hours, and received such answers as the Lord graciously (according to his promise) put into my mouth; they (for a while) dismissed me: And when they had commanded me to goe aside out of the Councell, they conferred amongst themselves (as afterwards it appeared) saying, What shall we doe to this man? And being convinced in their conscience (as the issue plainly spake) that I had spoken nothing worthy of death or of bonds, nor ought else, that indeed did deserve censure, but rather thanks and encouragement from them; yet that they might keep up their reputation, and that they might not blemish their judgements, so farre, as to be thought that they had questioned me *de nugis*, they resolved (it should seem by the sequell) to require me *palinodiam canere*, that is, in plain English, to recant, or retract what I had said (an old stratagem of Satan, if he cannot mischief the servants of the most High God, by keeping them from speaking the truth, he will endeavour to destroy them by retracting it) or otherwise to suspend me from preaching within the precincts of the University. Was not this learnedly resolved? If I would not unsay what I had said, to please them, I should speak no more (within their jurisdiction) to offend them. The snare being thus laid, the Beadle rowseth me once again to try if I would fall therein; but blessed bee the Name

* Acts 7. 58.

* 1 Cor. 1. 26.

* Dr. Pynde.
D. Wilkenson.
D. Telfon.
D. Baily.
D. Page.
D. Potter.
D. Wentworth.
D. Wilkenson
only was a
friend unto
me.

Name of the most high God, who stood by me, and gave me power, *retinendi animum munitumque*, bafe feare and cowardize flew quite away, and I was as bold as a Lion.

When I was brought into their presence the seco^d time, the Vice-chancellour asked me if I were not convinced of my errour? I replied, In what? I told them that they had scanned every page and line of my Sermon, if they could shew me wherein I had prevaricated, I would confesse it. Their answer was, that I might erre in point of discretion, and to that they came at last (that I doe not *nauseam movere*) that if I would depart, and within the space of a fortnight send it under my hand, that I had erred in point of discretion, it would have satisfied them. Was not mine offence (thinkest thou Christian Reader) capitall, which such a sacrifice as this would have expiated? My answer was, That if they could evince me to have erred in point of discretion, I would confesse it, not otherwise. You (said I) think it to be a point of indiscretion to reprove sin, being called thereunto, my judgement was otherwise. Hereupon they suspended me from preaching within the precincts of the University.

Thus farre (good Reader) thou hast heard how the Learned Rabbins of Oxford have acted their parts; and how with the Pole axe of Suspension they have knock'd a man on the head to kill a Fly lighting on his beard. But was this all? sure it was enough, and more then enough: But, *sic facit serbanti*, so it came to passe, that was not all: For the little man, great in power, but greater in iniquity, being Chancellour of Oxford, and having my Sermon sent him up for a present, with certificate what they of Oxford had done in it, (as Dr. Pinck afterwards assured me) he forthwith dispatched one of his Emisaries with a Citation to summon me to appeare before the high Commissioners, who having apprehended me, he carries me away, keeps me prisoner, (though baile was tendered) untill his Lords pleasure (forsooth) was knowne: which after the expiation of three dayes was signified to be, that I should stand bound with two Subsidy men, to answer to such things as by their Interrogatories they could pump out of me (for that was their righteous proceeding) in the high Commission Court. High it was indeed, and swollen exceedingly, yea monstrously, carrying in its very front the Image of the beast; But its pride hath caught a fall, and they who in it exalted themselves, are brought low, and the chiefe of them are broughe to the ground, even to the dust; the Lord hath stained its and their glory, blessed be his holy Name for ever. The Lord (blessed for ever) hath begun to effect the great work of salvation promised to his Church and people by the Prophet *Isaiah*: In the Lords Mountain, viz. the Church, hath the Lords hand rested, and *Noah* is troden down under him, even as straw is troden down for the dung-hill. The Lord hath spread out his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; he hath brought down their pride together with the

* Confounding of Bishops & Presbyters had been before objected, to which I had answered, that it was not I, but the Spirit of God that confounded them.

¶ Isa. 26. 10,
11, 12.

Spoyle of their lands. And the Fortresse of the high Fort of *Moab* walls, hath he brought down, laid low, brought to the ground, even to the dust: So that now the people of the Lord may say, yea shall sin if they say it not: Lo, this is our God, we have waited for him, and he hath saved us: this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation.

But it may be (Reader) thou wilt desire to heare the proceedings of this grande Court, whose Motto was the same with that of the Lions Den--- *Nulla retrorsum*. In brief, it was after this manner: At my first appearing no interrogatories were tendered unto me; whether it was because the Spiders web was not yet woven, the Cockatrice her egge was not yet hatched; or whether it was that they might weary me out by dilatory proceedings, as their manner was, that so they might the better bring me to their bow, I know not: But at the second time of my appearing, certain Interrogatories were tendered, their number I have now forgotten, for their nature I may thus divide them; some were formall, and of course; some were reall, and to the matter; to both sorts, my answer was short, yet succinct, answering the Interrogatories as face answers face in water. I answered the formall Interrogatories formally, and the materiall Interrogatories substantially, viz. that they were extractions out of a Sermon which I had preached in the University, for which I had been convented and censured there; and therefore was not, as I conceived, to give any further answer, the 122. Canon of our Church providing, that no man was to be troubled in two Courts for one and the selfe same crime: for this was the cry, how justly, I leave it to thee to judge when thou hast seriously read the Sermon.

This answer, Reader, was very short, yet thou wouldest wonder to imagine how it troubled the little-great man; Oh! hee was chafed even as a Beare robbed of her Whelps, to see his strength turned against himselfe, viz. those Canons which were at the first cast, and after mounted for the defence of the power Hierarchicall, to be discharged now against it, and him who strenuously fought for it. Therefore the Kings Advocate, by his advice (as the issue will probably suggest) pressed a larger answer, that so by it they might have intangled me: But in vain was the snare spread before the bird, this at no hand I would be brought unto: and therefore the Arch-prelat, before ever my cause was heard, *solus et per se*, in the face of the whole Court suspended me *ab officio & Beneficio*: Was not this to judge before the time? Was not this to bury a man before he was dead? And were not the rest that were with him in a confederacy? And were they not guilty of his injustice?

Adde to this, that I had tendered to the little-great man, a privilege of the University with a petition, the purport of which privilege was this, that whosoever of the University should in it commit any crime worthy either questioning

¶ Themistocles
postulanti à se
Simonidi, ut
sententiam
quandam injus-
tam ferret:
neque tu, in-
quit, Poeta bo-
nus esses, si
præter nume-
rum caneres,
neque ego prin-
ceps probus, si
contra leges
judicarem.
Plut. in Apo.
¶ Nec visum
hominem nec
audire dam-
nare nefas ul-
timum est.
Am. Marcel.
lib. 15.

¶ Non quod ip-
se nihil injuste
facias, justus
eris propterea,
si eos qui ab al-
iis injuriam
patiuntur, ubi
sibi potestas e-
rit, non defen-
das. Procop.
de bel. perg.
lib. 2.

questioning or censuring, unless it were, for Treason, Felony, Mahem, and one other thing, which is now forgotten, he should be questioned in the University, and that no Court should call him forth to answer; and if he were called, he should not appeare nor answer, under penalty of degradation, with other mulcts to be inflicted.

After suspension thou wouldst think, Reader, they would have been quiet; but alas! that of the Prophet was verified in them, *"The wicked are like the troubled sea, when it cannot rest, whose waters fall up more and dirt."* The very next Court day (as I remember) or very shortly after my suspension, they prest me to give a larger answer, they well perceived, that as yet they were beside the Cushion, as the Proverb hath it, and therefore that they might have made sure work, and might have gained by a larger answer some advantage, they thus hal'd it on. But I still remaining constant and immoveable from my first answer, and withall pleading the privilege of the University, I was doomed for my contempt, (so Reader they were pleased to term it, which was no other then to make the Hares eares hornes) to the custody of the Pursevant; which I refusing, rather chusing the prison then his house, as lesse devouring, I had my choyce easily granted me, and thither I was going: But before I went, I desired liberty to speake a few words in their eares; which being granted, I spake unto them after this manner: *Paul* pleaded his privilege before heathens, and obtained it; and shall I plead mine before Christians and be denied it? Then I appeale to God Almighty: Which having said, I took my leave, and was departing: But it pleased the good and gracious Lord God to carry this appeale to home, and to rivet it so fast, that D. *Duck* cried out in the audience of them all, Stays Sir, if you goe to prison, you'll say you goe thither for defending the privileges of the University, doe not we know what belongs to the privileges of the University as well as you, and better too? Whereupon they fell into a new debate, and by this means (through the goodnesse of the most high God) I escaped the prison, as *Paul* did the whip upon the same plea. A great mercy it was, and I must acknowledge it: for the season was hot, and the plague rife at that time. Thus this cruell generation having slain me civilly, they were in the high way of murdering me corporally also, by shutting me up in a close prison, in a hot and contagious time; but the Lord graciously prevented it, blessed be his holy Name for ever. Yet still I remained suspended, slain civilly, and thereby at once my self, my deare wife, and poore children, deprived of all manner of subsistence, and the Church of my Ministry, and I at length enforced to leave my deare and native Countrey, and to betake my selfe into the remote parts of the world, where the Lord was pleased (no thank at all to them) graciously to make provision for me and mine: yet have I seen the Lord powerfully causing light to shine out of that darknesse, which is enough at once to encourage his servants, and to deter the adversary. Reader, thou hast the History, if after the due consideration of these things, thou esteeme

^u *Isai. 57. 30.*

^w *Mens conscia*
^r *etii.*

^x *Acts 22. 35.*

esteeme me worthy of what I suffered, I shall not quarrell thee, though
I think otherwise, desiring to afford thee what I desire of thee and o-
thers, a latitude of judgement, and liberty of dissenting, as we see cause,
onely requesting thee, though we be two in judgement, yet we may be
one in affection. If thou shalt conceive that I was injuriously dealt with-
all, and suffered as an innocent, I shall humbly beseech thee to conceive
I may doe so in other things: and therefore that thou wouldest (when
occasion presents it selfe) stand for him by vindicating his innocency,
who will not cease to pray for thee and thy prosperity.

THE
PASTORS CHARGE
AND CURE:

OR,

A Sermon at first preached in Latine at Oxford,
and afterwards translated by the Author.

TEXT ACTS 20. VERS. 28.

Take heed therefore unto your selves, and to all the flock over
which the holy Ghost hath made you Over-seers, to feed the
Church of God, which he hath purchased with his own
Blood.



HIS excellent and plainly divine Precepts,
of which we are (by Gods gracious assistance) this day to speak, O yee Fathers
much to be revered, & O yee my Brethren
much to be respected in Christ Jesus, is a part of that heavenly Sermon of
St. Pauls, which he made to the Elders of
Ephesus, being assembled at Miletus. But
before I come to the particular Explication of it, it is necessary that
I set before your eyes the occasion of the words. And (because nothing
can be found to have been uttered rashly and unadvisedly
by an Apostle so eminently gifted, so thoroughly sanctified) with

the good leave of this learned Assembly, that I rip up from the bottom the History, that so the cause which moved the Apostle to utter these words, may shew it selfe as resplendently as the Sun from under a cloud.

This blessed Apostle, the up-roare being ceased, which *Deme-trius* had raised at *Ephesus*, having gone over *Macedonia*, and some Cities of *Greece*, having also left behind him *Troas*, where he raised to life *Euycbus*, and *Assos*, and *Mitylene*, and *Samos*, and *Trogiliash*, at last came to *Miletus*, whither the Elders of *Ephesus* being called, he admonishing them of his doctrine, and proposing unto them his own example for imitation, and commending unto them the care and administration of the Churches, with a vehement attestation after this manner spake unto them :

It is not needfull, my beloved Brethren, that I rehearse unto you my candid sincerity in the businesse of the Gospel, yee your selves are luculent and approved witnesses of my conversation amongst you, & after what manner I have been with you at all seasons from the first day that I came into *Asia*, that I have not hunted after popular applause and vain glory, neither in any thing have I sought mine own profit, but serving the will of the Lord Jesus with all modesty, and obeying his precepts with all integrity : I have purely preached the Gospel of Christ to all both publickly and privately : and that I might tread in the holy steps of my blessed Lord and Master (who that he might redeem and cleane his Church, and establish it against the gates of hell, emptied himself, and humbled himself, and suffered sharp afflictions, and a most bitter and shamefull death) have suffered many and grievous things of the Jewes my Countrey-men and Kinsmen, the sworn enemies of the name of a Christian : which Jewes that they might hinder the course of the glorious Gospel, and that the grace of Christ might in no wise be communicated to the Gentiles by my Ministry, these laid snares and snarles to intrap me, and with divers and manifold tribulations & afflictions, they afflicted me. All which things notwithstanding are so farre unable to hinder me in my course of preaching the Gospel, or to beat me off from my purpose of making known the name of Christ, that now, however free in body, yet bound in spirit, I will go to *Jerusalem*, being altogether ignorant of those things which will befall me in that Citie, but that be-
ing

ing informed by the publick testimony of the holy Spirit, I beforehand perceive that bonds and afflictions doe abide me.

This I am certainly perswaded of, this I confidently beleeeve, notwithstanding I am not onely ready willingly to undergoe bands, but also to lay down my life, so that I may finish my course; & the Ministry which I have received of the Lord Jesus. And now behold I know, that yee all among whom I have gone preaching, shall see my face no more; wherefore I take you to record this day, that I am pure from the bloud of all men, for I have shewed to all, the true way which leadeth to life. And (that no man might plead ignorance) I have made known all the counsell of God, viz. by what means it seemed good unto him to save mankind, and in like manner what is to be performed by those who doe desire to persevere in sincere affiance towards the Lord Jesus.

Moreover, I have set my selfe before you as an example, by doing and suffering all things, that you might continue constantly in the purity of the Gospel, and therefore the destruction of none can justly be charged upon me.

Neither doe I willingly, and of mine own accord, suffer my self to be plucked from you at this present, neither for feare of persecution doe I withdraw my selfe, but I follow the guidance of the Spirit of God, albeit it be into certain & manifest danger of my life: That therefore (my Brethren) which cannot be performed by my presence, it is necessary that it be recompenced by your diligence.

Take heed therefore unto your selves, and to all the Flock, &c.] that is, take heed that you be not wanting to your selves, look to it, you having put your hands to the Plough, that you look not back; but you that are Elders, to whom the care and charge of a multitude is concredited, beware yee that the false Apottles doe not corrupt your selves, and poyson the Flock which you have solemnly undertaken to foster and nourish, and that in the presence of God and his holy Angels.

I have with great sincerity discharged that duty which was delegated to me by the Lord, doe yee with the like diligence, and with the like integrity, pursue the care of that flock over which the holy Ghost hath made you Bishops, i. e. Overseers, that you minister unto the sheep of Christ wholsome food in due season, and that you shew your selves to be true Shepheards, carefull Pastors to-

wards the Congregation of God, not hirelings, not devouring Wolves; which congregation, since it hath been so deare to God, that he hath redeemed it with the pretious blood of his only begotten Sonne, it is not negligently to be cared for of you, neither should any such fault at any time be committed by you, that a Merchandise of so great price should perish through your carelesnesse and negligence.

Yee see (welbeloved Fathers and Brethren), whither the words (at the first blush) look, what the drift and scope of them is, *viz.* that the Guardians of the Church should with all possible care take heed both to themselves, and to all the flock of Christ. This is that which I could wish from the very ground of my heart might take place in our age, in which a very evill custome of neglecting of themselves and the Church of God, hath gotten footing; and from day to day, like a Gangrene, spreads further and further: would to God (as Bernard hath it in his Sermon to the Ministry of his time) that the Pastors of the Church could be found as diligent to eye their Charge, as they are prompt and ready to make halt to the Chaire: likewise, that they would watch diligently and carefully, keeping the Church committed unto them, yea verily, that they would watch for themselves; and that they would not suffer that to be said of them which the Psalmist long since hath said, *My lovers and my friends stand aloofe from my sore*, this is a most just complaint, neither can it more justly be applied to any age, then to ours. Thus he, which, would to God my weake labours might be available to perswade this venerable Assembly to avoid, and to yeeld obedience to the charge of the Apostle: which if it shal come to passe, (I suffer me, O yee my Brethren, to intreat this at your hands) I shall obtain my desire: But if it shall fall out otherwise, (but farre be it from me that I should be fore-stal'd in my opinion concerning you) I shall bewaile my labour and travel spent in vain. But to the purpose.

Division of
the Text.

1.

This Text may worthily be stiled, *The Pastors Charge and Care*, in which you may observe these ensuing parts.

The first of which is the Charge it selfe, the attention that ought to be in Pastors, in the first word of the Text, *Attendite*, be yee attentive, or heedfull, *Take yee heed*.

2.

The second is the extent of this Charge, of this Attention, how

how farre it reacheth, and to whom, *To your selves, and to all the Flock.*

The third is the intention of this Charge, of this Attention (as we speak in Schools) that is, with what Arguments the Apostle doth intend, that is, doth make this their attention more attentive, with which he doth stretch or strain their attention to the very height, and they truly are foure.

The first is that bond and tie that is upon them in respect of the Flock which they have the charge and oversight of, they are made the Overseers of it, the care of it is committed peculiarly to them, and they have engaged their faith that they will look unto it, they are Bishops, or Overseers.

The second is, That they have not been called to this Office by mortall man onely, but by the holy Ghost, *Over which the holy Ghost hath made you Overseers.*

The third is, That it is no common honour which is vouchsafed unto them, it is the governing, or the feeding of the Church of God, *To feed the Church of God.*

The fourth is, That the Lord hath testified by an excellent example, in what price and esteem he hath the Church, *He hath redeemed it with his own blood.* These are the parts.

Now, should I speak of all these things at large, a river of Tullies eloquence would not suffice, I will therefore with Hierome imitate those who doe delineate the vast circumference of the earth in a little Table, I will present unto you things shadowed, not expressed, which whilst (according to my ability) I doe endeavour to performe, doe thou who sittest upon the Throne, and thou, O Lamb, the Off-spring of David, who onely wast worthy to take the sealed Book, and to open it, open the eyes of thy servant, stretch forth thy hand unto him, direct his mind, that he may see something in these mysteries, and may draw it forth to the glory of thy Name, and to the profit of thy Church. Amen.

Attend ye, or take ye heed, &c.] Who are these *Ye* that are here meant? They are the Bishops or the Presbyters, that must be thus attentive: for those whom he calleth *Elders* in the 17. verse of this Chapter, he calleth the very same persons *Bishops* in this verse, (as *Lorinus*^a hath observed) and *Oecumenius*^b teacheth, that in the New Testament the names of *Bishops* and *Presbyters* are taken promiscuously,

3.

1.

2.

3.

4.

^a *Lat.* upon this Text.

^b In foure severall places in his Comments upon this chapter. As also in his Comments upon the Epistle of Timothy, Titus, and the Phil.

miscuously, to whom *Hierome, Chrysostome, Lyranus, Carthusianus, Hugo*, and many others give their consent. So then yee see by this, that none are exempted from this care, whosoever they be that are Pastors of the Church of God; they must attend, they must take heed, whether they be Bishops or Presbyters, to feed the Flock of Christ.

Here is great need of attention, that we may understand what the Apostle intendeth (saith *Lorinus*) and most truly doth he say so, because there is hardly a verse interceding, in which he doth not inculcate and ingeminate the same thing. In the 3rd verse, he saith therefore, *Be yee watchfull*, which is, as if he should have said, I doe give you to understand again and again, that the businesse you have taken upon you, is a businesse hard and difficult, a businesse that doth require attentive eares, watchfull eyes; attentive eares, and therefore *attend yee*; vigilant eyes, and therefore *watch yee*: Neither, without doubt, were these things uttered rashly and inconsiderately: the Apostle saw, without peradventure, some such in *Asia*, as we may see not a few in *England*, who waited on their office either very remissly, or not with that cheerfulnesse and alacrity as they should have done; therefore he exhorteth them to attend, or give heed, *Take heed*.

But (to speak the truth, and as the thing is) the Latin word *Attendite*, which signifieth to attend, doth not satisfie me in all things, the word in the originall is more full *προσέχετε*, which sounds as much in Latin as *Adhibite*, lay to, or apply, apply to your selves, to your Flock. But what must they apply? Why, doubtlesse, seeing there is nothing concluded, certainly the Apostle would be understood to speak indefinitely, *προσέχετε, οὐς, ὑψαλιν, σωματι, ψυχῇ, λογῇ*, that is, apply your eares, and eyes, your minds and soul, all your care and diligence. From whence doth arise the first consequence, or doctrinall conclusion, which is this:

Doct. 1.

That an idle and sluggish life doth no way become the Pastors of the Church of God.

The Apostle affirmeth thus much in the word *attendite*, *attend ye*, or *take ye heed*; for this word *attend*, is an operative word (as the *Lawyer*s speak) a word that imports labour and industry; whence it is most cleer and conspicuous, that it becometh not the *Shepheards* of Gods flock to live supinely, or to passe away their dayes unfruitfully

fully and unprofitably; but to apply themselves with all care and diligence to the discharging of their duty: When Christ sent out his Disciples, what did he say unto them, *go, sheep, pray, take your ease; live delicately?* nothing lesse, but *Go, teach yee, teach all nations, and baptize them:* And againe, *teach them to observe all things that I have commanded you,* *gaden tpyon ianowad*, it is a faithfull saying, saith the Apostle, *He that desireth the office of a Bishop, desireth a good work;* if the office of a Bishop be a good work, then the Bishops ought to be labourers, not loyterers; how therefore (saith *Bez*) upon this place) can slow bellies, idle droawns usurp the name of Bishops without shame and blushing? Let them heare, yea, I would to God they could heare Bernard thundring against the idle Pastors of his time; *Si quis ludat in Cathedra, lugebit in Gehenna*, if any will play in the chair in his charge, he shall weep and wail in hell. But I proceed, he that will reade Pauls Epistles to Timothy, shall finde abundantly this truth confirmed in 2 Tim. 4. v. 5. he thus saith, *Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy Ministry:* And againe, *Study to shew thy self approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of truth.*

But did not St Paul (as it is reported of the Scribe and Pharisee) binde grievous burdens, and hard to be borne, and lay them on the shoulders of Timothy, he himself refusing to touch them with the least of his fingers? No verily, he was in labours more abundant, in journeying often, in weariness, & painfulness, in watchings often; he went from city to city, from countrey to countrey, labouring and sweating in the promulgation of the Gospel; so that from Jerusalem round about unto Hylicia he fully preached the Gospel of Christ: But what do I speak of Paul? when as the great Shepherd, the Prince of Pastors, long since, breathed forth this notable saying, *Oportet me operari*, I must work the work of him that sent me, while it is day: If then there be a necessity of the Lords working, it is a thing altogether unbeseeming the servant to be idle.

Would to God you would seriously ponder and weigh this doctrinall conclusion, ye flourishing and renowned Academians; I am deceived if it would not somewhat retard your winged posting to the verticall point of Ecclesiasticall Honour and preferment, yee would not hasten with so much boldness and alacrity to Honours,

if

if yee were sensible that they were burthens, truly you would be afraid of being pressed above measure, neither would you with such labour, and so great danger affect the ornaments of honour and dignity. If thou hadst known, saith *Cbrystome* in his third Homily upon the *Acts of the Apostles*, that a Bishop ought to carry the burdens of all, without doubt you would not at any time make such hast to the Primacy, or to any place of rule and authority. But woe and alas, the meditation of this burden slips out of mens minds, whilst every one (as *Augustine* eloquently speaks) thus discourseth with himselfe, What doth this appertain unto me? Let every one doe what he will, so long as I shall enjoy the profit, reap the benefit, this is enough for me, let the Church goe whither it will. May it please you to heare what that pious and devout reformer of manners wittily though tartly cast in the teeth of his own age, Men eye the glory onely (saith he) but look not at the penalty: In the Clergy (saith he) in every place, men of all sorts, young and old, learned and unlearned, make haste to the cares of the Church, as if every one of them should live without care, when he is come to a place of the greatest care.

Doe you mark what the Oracle of his time, *Bernard*, saith? would to God this were not the disease of our age, there is a sort of dainty delicate Pastors who will seek and sue for fat Benefices, that they may attire themselves gorgeously, live idly, there is a sort also, who being consecrated to God, doe devote themselves to *Bacchus*, the pot and the pipe are finer in their hands then their books, and it is farre more pleasure unto them to pipe then to preach. There is a sort of lazy Shepherds, who have more regard to their own skinne, then to the soules of their own Flock. I speak the truth plainly without glozing, as heretofore that faithfull Counsellor did above mentioned.

Neverthelesse, my Brethren and Fathers, I beseech you suffer your selves to be somewhat wrought upon, to be somewhat stirred and moved by this that I have spoken, how ever mean and simple it may seem to be; the Lions themselves sleeping, are wont to be excited by the stinging of the little Gnats. Is this the attention (think you) that God requireth? 'Tis a God truly, but 'tis the Belly their God, a most filthy and dishonest Deity; I tremble to speak the rest, notwithstanding I must speak it, those who make
their

their belly their God, they glory in their shame, and their¹ end is¹ Phil. 3. 19. destruction, saith the Apostle. Is this a time (Men, Brethren, and Fathers) of sporting and playing, of living in delight and pleasure? Behold two cruell enemies are at hand, even at the doore, rushing in upon us; namely, Impiety and Superstition, and doe we sit still together with folded hands? or rising, doe we through our carelesse and negligence open the gate to an enemy rushing in upon us? Our great Lord and Master, that great Housholder of the world, being to goe farre away, and to seek an eternal Countrey, and everlasting Kingdome for himselfe and us, he gave unto every one of us one Talent at the least, & said, *Negotiamini dum venio*, occupy till I come; he hath commanded us to occupy, not to live riotously, and wantonly. But is this (according to the command of our Lord and Master) to occupy, to seek our own profits, our own pleasure, to give our mindes to ease and rest, to fancey and favour silence? These are foule filthy Napkins in which we have slothfully laid up these Talents, which should rather have been hired out to the Bankers.

But thus much let us know, the Judge of Heaven and Earth will one day come again, and will call us to an account: for if we shall give an account for every idle word, then why not for idle silence? as *Ambrose* hath acutely spoken: what then, miserable wretches, shall we regeſt or answer? where shall we appeare? [Ungracious servant] is a terrible word, but [bring him and slay him before my face] is farre more terrible: Wherefore my beloved brethren, let it be lawfull for me to Intreat you, yea, to adjure you by your owne soules, by the bowels and wounds of Christ; by the terrible judgement seat before which one day we must all appeare, to be willing to adorn and perfect your Ministeries with holy labouirings and workings. Take heed to your selves and to the Flock, preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine; let every man study to shew himself to God a workman that needeth not to be ashamed, rightly dividing the word of truth. O most sweet and soul-ravishing voice, in comparison of which the heavenly harmony itselfe is harsh and unpleasing, *Wabans thou good and faithfull servant, thou hast been faithfull in a little, I will make thee ruler over much, enter thou into the joy of thy Master.* O my brethren, let us

seek to be partakers of this voyce, let us sue for it importunately, let us work the things which God commands, and God will crowne the things which we have wrought.

And this shall suffice to have been spoken as concerning the Pastors care, namely his Attention: It followes now that we passe to the Extent of this Attention, to whom and how farre it reacheth.

Take heed to your selves, take heed to the Flock: To the Flock, that it be not seduced; to your selves, that yee be not punished: both to your selves and the Flock, that yee fail not, that yee fall not from the sound and right way, saith *Aretius* most excellently upon this place: ^mA simple and single care is sufficient for others, a double care is required of you. The holy Apostle would have you to be attentive to your selves as you are Christians, to the Flock as you are Pastors, to both as you are Overseers; but first to your selves: to your selves, for unlesse you take heed to your selves, who shall take heed unto you? For who shall keep the Keepers? Or, *if the shepherds have lost its sower, where with shall it be seasoned?* To your selves, because he that will not take heed to himselfe, will never take care for the Flock of Christ; and who will commit another mans to him that is not faithfull in his own? Christ said unto *Peter* watching, *When thou art converted, strengthen thy brethren.* This is Christs order, first he would have him to take care of himselfe, and to his own conversion; *When thou art converted*, afterward he would have this his care to extend it self to others also, *strengthen thy brethren.* A little after Christ saith to *Peter*, being halfe asleep, *Simm, sleepest thou?* namely thou, whose duty it is to give heed to others, to awaken others, dost thou sleep? dost thou not take heed unto thy self? This seemed to Christ to be absurd and foolish; and truly so it is.

Wherefore first of all, let it be your care to take heed to your selves; but how to your selves? First, to your life, and then to your Doctrine: To your life, that it be undefiled, to your Doctrine, that it be uncorrupted; to both, that they be sincere and no way polluted.

Hence there ariseth a second Consecratory, or Doctrinall Conclusion, which is this:

A Conclusion: That abundance of care and circumspection is to be had, that the Pastors,

stare,

^m *Aretius in
locum.*

stors of the Church of God doe keep themselves holy and undefiled, as well in their lives as in their Doctrine; in their life, that it be not contaminated and defiled with the blots of sinne and wickednesse; in their Doctrine, that it be not corrupted with errors, or any deceitfull impostures.

We have here a large field to walk in, but I will run over it with as much brevity as possibly I can.

First of all, the Pastors of the Church of God must take heed with all care and watchfulnesse, that their life be holy, and without blame, which the Scripture requireth in every Pastor. He that will but read St. Pauls Epistles to Timothy, shall find this sufficiently confirmed^a. A Bishop then must be blamelesse, sober, of good behaviour, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous. Moreover (saith the Apostle in the 7, 8) *he must have a good report of them which are without, lest he fall into reproach, and the snare of the Devill.* And in Chap. 4. v. 12 of the same Epistle, he saith, *Be thou an example of the beleivers, in word, in conversation, in charity, in spirit, in faith, in purity.* And in his Epistle to Titus he thus speaketh: *For a Bishop must be blamelesse, as the Steward of God, not self-willed, not proud, not given to wine, not soon angry, &c.* But what should I dwell any longer on a Doctrine so clear & perspicuous? God when he did forbid any of the seed of Aaron having any blemish, to approach neere to offer the bread of the Lord: And when the Lord did command that Holinesse to the Lord should be ingraven on the fore-front of the Mitre, that it might be upon Aarons forehead; and when that he did strictly charge that they should be cleane who did beare the vessels of the Lord: he did then and there clearly demonstrate that sanctimony and holinesse of life which ought to shine in the Pastors of the Church, as the Sunne in the firmament.

Neither doth this truth want reason, for that God (whose they are, and whom they serve) is holy, his eyes are pure, and he cannot behold evill, neither will he look on iniquity, as the Prophet Habakkuk speaketh^c: therefore the life of Pastors ought to be purged from all the filth and pollution of sinne, otherwise it will be impossible for them to appear before the Lord with acceptance; for which cause the Apostle exhorteth to *follow holinesse, without which no man shall see the face of the Lord.* The office of a Pastor requireth

^a 1 Epist. 3. 3.

^b Titus 1. 7.

^c Lev. 21. 17.

^d Exo. 28. 36.

^e Isai. 52. 11.

^f Reason.

^g Hab. 1. 13.

^h Heb. 12. 14.

1^a Admonit.
ad Nep.
2 Reason.

quireth holinesse, yea an Angelicall purity and perfection, faith *Bellarmino* excellently.

* *Esay* 52. 11.

Furthermore, there is a necessity that that hand should endeavour to be clean; which will wash off the filth of others, lest in stead of cleansing, it doth more defile the things it toucheth, it selfe being polluted and defiled. Hence therefore is it said by the Prophet, * *Be ye cleane who doe bear the vessels of the Lord.* For they bear the vessels of the Lord, who doe take upon them to bring the souls of their neighbours to the everlasting holy habitations in the trust and credit of their own conuersion. Let them therefore seriously perpend and consider with themselves (saith * *Gregory* notably) how clean and holy they ought to be who doe carry the liuing vessels of the Lord unto the Temple of eternitie in the bosome of their own stipulation.

* *Past. Cura.*
part. 2.

3 Reason.

Hierome.

Gregory.

* *Matth.* 5. 14.

* *Exod.* 13.

In the last place, the house and conuersation of a Bishop, (being placed as a mirror on a watch-tower) is the Lady and Mistresse of publick discipline, saith *Hierome.* *Lux gregis est summus Pastoris,* the bright burning of the Shepheard is the light of the flock (saith *Gregory.*) *Ye are the light of the world, a Citie set upon a hill,* saith our Saviour to his Disciples. It is as much as if Christ had said, Since that you are clearly and plainly to be seen, and that as farre off, (like a stately and well build Pyramis, or as a Candle burning in a Candlestick) a great necessity lieth upon you that you be serviceable as well to the eyes of all that shall flow unto you for imitation, as to their eares for instruction. When the Pillar * of the Cloud went right forward, the people of Israel went forward; but when that did again stand still, the Congregation rested: so at the beck and rebeck of every active Christian, all things are done by those that are his subjects and followers: This was the cause why God commanded that the Captaines and Leaders of the people should go forth to the battel at the first sound of the Trumpet, that so the Troops of the mixt multitude might follow after them (as their fore-runners)

Therefore yee see (my beloved brethren) that abundance of care and circumspection must be had, that the Pastors (being the Captains and Leaders of the people) may lead a sincere and undefiled life, lest that they drive them that wander into by-paths, and deadly precipices, and so make themselves guilty of their blood,
which

which they should reduce from their wandring, with their Shepherds Staffe and Crook, into the Kings high way, the way of life and salvation. To this purpose speaketh *Gregory* excellently, ^a Let ^a *Past. Cura.* the Pastors learn to give themselves examples of living well, to ^{part. 3.} those that are committed to them: for they ought to know, that if ^{Admonit.} at any time they shall perpetrate corrupt and filthy things, they are worthy of so many deaths as they doe give examples of destruction and perdition to those that are their followers; from whence there is a necessity that Pastors and Ministers should keep themselves so much the more warily from trespasses and sinnes, in so much as they doe not only die themselves by the evil things which they doe commit, but also are guilty of the death of their souls, which by their evil examples they have destroyed.

If then the matter be so (my reverend Fathers and Brethren in Christ) hence first we may learn how unworthy they are of the Office and honour of a Pastor, who live wickedly, and who doe tumble and wallow in the filth and mire of sinne and wickednesse, in surfeiting and drunkennesse, in chambering and wantonnesse, in strife and envying; how dare such men as these take upon them to declare the righteousness of the Lord? How dare they take his word into their impure mouthes, when as they have hated to be reformed, and have cast his words behind their backs? With what face doe men of this stamp rashly set upon the holy things of God, and handle them (as they say) with unwashed hands? when as *David* a most holy Prophet of God, would not compasse the Altar of *Jehovah*, before he had washed his hands in ^b innocence, that is, ^b *Psalm 24.* (as *Calvin* interprets it) before in the common use of holy things, he had separated himself from wicked things. Are these meet successors of the Prophets and Apostles, who are called *Holy men of God*, not onely by reason of divine inspiration, but also for the holiness and integrity of life, by which they shined as gloriously in the Orb of the Church, (as the Sunne in its proper Orb) expressing by their unblameable manners, and by their holy conversation, the life of true and pure religion in which they had instructed others? Alas! in no wise ought these to be esteemed fit to take the places, or fill up the roomes of such holy men of God. If any of this sort doe heare me this day (Men, Brethren, and Fathers) which God forbid, I will (with your good leave) propose a few
Consi-

Considerations, to which if they will lend a diligent eare, they shall be able (the grace of God helping and assisting) to renounce and to bid farewell for ever to their old and wicked course of life.

1 Consideration.

The first of which is this, the wicked and prophane life of Pastors defiles the very face of God with filthinesse and uncleannesse: *Thou which teachest another, teachest thou not thy selfe? Thou which preachest a man should not steale, dost thou steale? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that makest a boast of the Law, through breaking of the Law dishonorest thou God? What followeth? For the name of God is blasphemed among the Gentiles through you, as it is written.* Thus holy Paul, in his Epistle to the Romans. Harken to this Men, Brethren, and Fathers, the Ministers of the Gospell wallowing in the mire of sinnes, doe pollute the glorious Name of God, and shall these escape unpunished? No, by no means, unlesse they repent they shall perish for ever. Who ever shall escape the present or future wrath of God almighty, they most assuredly shall undergoe the same. Truly, this is a terrible conclusion; yet hath it in it no more terrour then truth: For God will be sanctified in those that come nigh him, that is, either actively or passively, as he hath witnessed of himselfe, *I will be sanctified* (saith he) *in them that come nigh me,* Levit. 10. 3. that is, I will openly declare and make known the glory and holinesse of my name, by sharply punishing those Ministers that doe transgresse my commandements.

c Rom. 2. 21,
22, 23, 24.

2 Consideration.

d 1 Sam. 2. 17.

A second consideration is this, the wicked and prophane life of Pastors doth wound Religion; for as the wicked life of the sonnes of Eli, gave occasion to the people to ^d abhorre the sacrifices of the Lord; so the impious and nefarious lives of our Ministers, give occasion to the malignant of scandalizing Religion. Wherefore for Religions sake, let it never be told in *Gath*, nor published in the streets of *Ascalon*, that the Ministers of the Gospel doe live unholy, lest peradventure the daughters of the Philistines rejoyce, lest peradventure the daughters of the uncircumcised triumph, and by this means at length conceive some hope in their minds, that our Religion by this deadly blow being shrewdly wounded, it may in short time languish and die, and that out of its ashes Phoenix-like, the Roman Monster may again arise.

The

The third consideration is this, the wicked and profane life of Pastors doth seduce the flock: Hence excellently *Bernard* in his Sermon to Pastors, That which Heretickes do by their corrupt doctrines, the same doe many now adayes by their wicked examples, namely, they seduce the people; and lead them into error; and by so much the more pernicious as they then heretickes, by how much works are of more value then words, and men are more led by practice then by precepts. To this purpose speaketh *Leo*: *Plenus opere quam voce docetur*, teaching by example and practice, is a more full teaching then teaching by precepts. Suitable to this is the saying of *Nazianzen*, He which teacheth holy things and liveth filthily, he builds with one hand that which hee pluckes downe with another.

3 Consideration.
* Ser. ad Pastor.

Leo.
Nazianzen.

The Greek *Scholia* to this purpose wittily hath concluded, that as *exemplum*, so *inimicus* is used not actively onely, but passively also; would to God you would diligently consider this (Fathers and Brethren) ye are Bishops actively, that is, Overseers; and passively, that is, spectacles, at once to be Overseers of others, and to be seen of others; for the eyes and faces of all are towards you, all, in your Doctrine, listen well unto you; all, in your life, have their eyes fixed on you, so that if any amongst you doth give any example of evill, if any among you be a curser, a swearer, if any be a false speaker, a perjured person, if any be a riotous person, an Usurer, if any of you be a dicer, or a huckster of Benefices, the example spreads farre, and presently it is in the mouthe of the people, too apt to be imitators of such things, this our Bishop frequently doth, this our Minister commonly practiseth, certainly any the least offence committed by you, will wonderfully encourage the hearts, and strengthen the hands of wicked men in their evill courses.

4 Consideration.
† Bede De Templo Sol.
Cbrystostome.

The fourth is this, The wicked and profane life of Pastors destroyeth themselves: Hence it is that venerable *Bede* thus speaketh, They which endeavour to teach others a rule which they have not learned themselves, doe not prepare a sanctuary for the Lord, but ruine & destruction for themselves. And *Cbrystostom* saith, A Doctor of the Church by preaching well & living ill, teacheth the people how they ought to live, teacheth God how he ought to condemne him. A certain Pope saith, That those that doe not live,

but

8 Matth. 7. 22.
23.

but teach savingly, they are like to the water in baptisme, which washing them, sends them to heaven, but it selfe afterwards descends into the channell. To me they seem not unlike to a plaister, which when it hath cured the wound, together with the matter or corruption, is cast into the fire. But why doe I relate unto you the opinion of the Fathers, or of my selfe? Hearken what Christ saith, who shall be the Judge of quick and dead, 8 *Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy Name?* But what will Christ answer them? *Depart from me ye workers of iniquity.* A terrible answer, and such an one as ought to wrest teares of bloud from those that are guilty. Would to God (my Brethren) that these Considerations were so deeply recorded in the hearts of all Pastors, but especially in the hearts of those that live wickedly, that they might never slip out of their memory.

h Hab. 1. 1.
i Matth 5. 8.
k Rev. 22. 15.

Secondly, hence they are to be admonished, who doe slight this holinesse, and esteeme it either in Pastors, or in people, to be a vain curiofity, and Puritanisme, that they would acknowledge their error, & at last seriously repent: for if they shall not see the Lord, who doe want holinesse, much lesse shall they ever see him who mock and scoffe at holinesse. That God whom we serve, is a God of ^h pure eye, who hath pronounced them blessed ⁱ that are pure in heart; and ^j hath threatned that *Dogs, & Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a lie, shall be ^k without,* such shall be without, they shall never enter into the holy City: Wo is me; who, whilst he speaketh these things, can abstain fro teares? For now impudence is grown to that height, that it is a crime to be holy, so that many men are compelled to be evil; that they may not be accounted evil; even as *Salvian* heretofore complained of his times, He that will not now sweare and forswear, he that will not now drinke and play the glutton, hee that will not turn topsie-turvie the Lawes of God and Man, he presently is branded with the name of a Puritan; and forthwith is vexed with the hatred of all, yea even amongst some of the Univerfity.

Salvian.

I know what these haters of good men will say to these things, they will say that they never hated any good thing, or any good man, onely they cannot endure that foolish curiofity which commonly is called Puritanisme; of whom I desire to know this one thing,

thing, Whether they doe believe or think that it is possible to be too curious & precise in keeping Gods commandments, when as the Apostle comandeth us to *walk precisely*. And God commands us to keep his commandments *diligently* ^m (saith David) *yea wish all thy might* ⁿ; or as *Bucartius* hath it, with all thy vehemencie, when as our Saviour exhorteth to be *perfect as our heavenly Father is perfect* ^o, I am not ignorant that this *Sicut*, this *ut*, is a *sicut similitudinis, non equalitatis*, an *ut* of likenesse, not of equality, as *Gorran* hath wel distinguished; notwithstanding I dare affirm this without blushing, that when men have strained themselves to the uttermost, and scrued themselves to the highest pegge of their endeavours, that they may imitate this pattern, they shall never be able to attain to the riches of Gods perfection: and therefore it is not possible for men to be too strict & accurate in their walking with God. That therefore which these haters of good men call vain curiosity, is true piety; and according to that way which they call Puritanisme, must we serve the living God, and obey his divine Lawes. If this shall seeme infamous to any, he is to be esteemed wicked and ungodly, and the sacred Scripture brands such a man with a black Character, and wheresoever he goes, he shall alwayes be knowne by this mark to be a very *Cain*, who slew his brother, *because his own works were evill and his brothers righteous*.

Last of all, from this conclusion doth flow this admonition unto us (Fathers and Brethren) who by the blessing of our most benigne God are advanced to this so high honour, that our doctrine may flow in more powerfully, may allure more effectually, may adhere more firmly, may grow up more fruitfully, and may attain its blessed end more expeditiously, let us diligently take heed that we doe not at any time commit any thing unworthy of so great an honour, as that to which God hath called us; let us take heed (I say) that our name agree with our actions, and that our actions answer to our name, that so there be not a sublimity of honour, with a deformity of life, that we doe not counterfeit Dove-like locution, and Sheep-like profession, and yet retain and keep a Crow-like affection, and a Wolfe-like disposition. So *Ambrose*.

Let us in no wise be like unto Husbandmen, who doe till and trim the ground, being feyallid and untrim themselves; and whilst they endeavour to diminish the thornes, they so grow into bushes

¹ Ephes. 5. 15.^m Psal. 119. 4ⁿ Deut. 6. 5.^o Matth. 5. 48.^p Gorran in¹ Epist. Ioh.^q Ioh. 3. 12.^r Lib. de dig. sacerdot. cap. 3.

that they doe involve and overwhelme themselves with those thorns from which they free the field: But let us be like boyes going before in the night with burning Torchcs; or rather let us be like to fore-runners, whose paces and footsteps those that are our hearers and followers treading in, they may prepare themselves more cheerfully, more firmly, more earnestly to a perpetual course in the race of godlinesse; which that we may all, both to the salvation of our selves, as also to the glory of his name, not unwillingly perform, the great and good God grant. *Amen.*

Hitherto have we spoken of the life of a Pastor, let us now in a word speak of the Doctrine, that so we may hasten with as much speed as possible, to the things which are remaining.

Pastors must take heed that their Doctrine be true and sound: True, that is, not corrupted with the leaven of error or heresie: Sound, that is, not stained with the doctrines of men, or with traditions, or with brain-sick and phanatick questions.

There is no need that we should travell from the sacred Scripture for the confirmation of this truth; he that will but consult with S. Paul in his Epistles, shall find it plentifully confirmed. *It becometh a Bishop (saith he) to hold fast the faithfull word, as he hath been taught, that he may be able by sound Doctrine both to exhort and convince the gainsayers, in his Epistle to Titus.* The same he commands to Timothy, *Take heed unto thy selfe, and to thy doctrine: to thy selfe, that thou be holy; to thy doctrine, that it be sound. Neither doth he teach any other lesson to Titus: "But speake thou the things which beset sound doctrine. Neither truly is S. Paul like to the Cocke of a Dial, the shadow of which pointeth out the houre and flieth; or like to a statue in the way, which sheweth the right way to others, but it never stirres it selfe; but he doth that himselfe, which he enjoynes to others, as he openly witnesseth of himselfe, "We are not as many which corrupt the word of God, but as of sincerity, but as of God in the sight of God, speak we in Christ. St. Paul did not play the huckster with the word of God that is; he did not handle it craftily, or covetously, or to conclude lesse sincerely, that by that means he might get gain; but as of sincerity, that as of God in the sight of God, spake he in Christ. Hence it is as clear as the light, that the Doctrine of Ministers ought to be hedged in on every side, with abundance of circumspection. Neither ought we to admire at*

Tit. 1. 9.

1 Tim. 4. 16.

Tit. 2. 1.

2 Cor. 2. 17

it, for from hence much profit will redound to themselves, and to their flock; and on the contrary, much detriment and damage will accrue unto them both.

First of all, great advantage will redound to themselves, & to their flock: What greater good can come to the sons of men, then life and glory? But this shall be the reward & recompence of them and theirs that are faithfull. *Those that be wise, shall shine at the brightnesse of the Firmament, and they that turn many to righteousness, (that is, by their faithfull preaching,) as the starres for ever and ever,* saith the Prophet *Daniel* x. And St. Paul writing to *Timothy*, saith, *Take heed to thy selfe, and to thy Doctrine, continue in them: for by this means thou shalt save thy selfe, and those that heare thee.* On the contrary, corrupt doctrine doth bring much hurt and losse unto the Flock and Pastor. First, to the Flock, corrupt and impure Doctrine may deservedly be compared to deadly poyson; for as that is hurtfull to the body, so this especially to the soul: therefore that Preacher that preacheth deadly soule-destroying doctrine, deserveth to be punished with the same punishment, and with the same death with which a Physician is to be punished, who gives his sick Patient poyson to drink in stead of wholsome Physick: for he kills the body, but the other destroyes the soul.

^x Dan. 12.3.

⁷ 2 Tim. 4.16.

Secondly, that quick and lively saying of Christ, *Matth. 5. 19.* threatneth at the first sight, unutterable punishment to themselves; *Whosoever (saith he) shall break one of the least of these commandments, and teach men so, (that is, to break them,) he shall be called the least in the Kingdome of heaven, that is, he shall be none, (for those that are there are great all) he shall have no place in the heavenly Paradise:* now he that falls from heaven, with one and the same fall he falls into hell irrecoverably, and most justly and deservedly is he esteemed worthy of eternall death, who hath seduced others, and led them into deadly errors, because he endeavoureth to destroy his Christian brethren, for whom Christ hath shed his most precious heart-bloud, then the which a greater, and more truculent sinne, cannot be thought on, or imagined.

What therefore will become of those grand Impostors of the world, the Jesuits and Romish Massing-priests, who compasse Sea and Land that they may make one Profelyte, and when he is made, they make him twofold more the child of hel then they themselves?

Yea, what will become of some Ministers of the Gospel, who tooth and naile endeavour not onely in their Sermons, but also in written bookes, to make that holy time consecrated unto God, common and prophane, and to change the divine institution of the Lords day into humane, that so they might cut in sunder the very nerves of the solemne worship of God, and so utterly overturn all Religion?

What will become of our Ministers of the Gospel, who in their preaching publish to the world doctrine strongly favouring of Pelagianisme, and who teach other heterodox tenets?

What will become of others, who use painting and false colouring, whereby their doctrine is adulterated, so that it cannot keep and retain its native simplicity and integrity? for either they joyn with it the traditions of men, and mingle mens decrees with Gods, which is to mingle Chaffe with Wheat; or else they most dishonestly flatter men, especially great men, of whom they expect profit and preferment, and taking away as it were the salt of the Gospel, with which they ought to suppress and keep down the petulance of mens itching and lusting flesh, they connive and wink at the naughty and unlawfull actions of the sonnes of men. There are some such Preachers in this exulcerate Age, who like the *Heliotrope*, or *Lupine*, are carried about together with the Sun; whither soever the inclinations or dispositions of the great ones bend, thither doe they bend and incline their heads also, so that you would not think they were two, but one that spake (like to one and the same accord in musick) these with the *Cameleon* do change themselves into any colour besides red and white, that is, they can turn themselves into any form or shape besides that which is honest and good. Hence it was that *Seneca* doth so tax that unhappy delicatenesse and nicenesse of his Age, and not much unlike to this of ours, I will shew thee (saith he) with what poverty and scarcity great States are pestered; and what is wanting to them that possesse all things, *scilicet qui verum dicit*, namely one who will tell the truth.

What will become of others who speake evill of good, and good of evill, who put darknesse for light, and light for darknesse, who put bitter for sweet, and sweet for bitter? Most assuredly a fearfull woe doth wait upon; and that close at the heels
heels

of every one of these : *Woe unto them* (saith the Apostle *Jude*),
for they have gone in the way of Cain, and ran greedily after the error
of Balaam for reward. This *woe* is a short word, a little particle, but
 it is of a horrid and dreadfull signification, denouncing eternall
 vengeance to them on whom it shall fall as lightning from hea-
 ven. Men, Brethren, and Fathers, I heartily pray that this *woe*
 may not fall upon the heads of any of us, but upon the heads of
 our enemies, upon the heads of the impious and impure Ministry
 of the Church of Rome, who doe remain in the clippings and
 embracings of the *Babylonish* trumpet; of whose number that we
 may not be, it behoveth us to speak those things that become
 sound Doctrine, not playing the hucksters with the word of God,
 as doe some, but as of sincerity, but as of God in the sight of God,
 speak we in Christ, and let us firmly abide in them: If we shall doe
 this, we shall save our selves, and those that heare us, as *St. Paul* told
Timothy.

^a Jude 11.

^a 1 Epist. 4. 16

And thus I passe from the first degree of the extent, the first object
 of their attention to the second. *Attend*, or give heed to yourselves,
 and then to the whole Flock, *non tam vlt.* Now by the word *Flock*
 the Apostle doth signifie the Church, imitating therein the Prophets,
 and Christ himselfe, who have often used the same Allegory: and
 indeed the use of the word in this kind is not improper, because
 that it significantly comprehends all men of all sorts, as the words
House and *Family*, by which the Church is elsewhere pointed out.
 For these words doe admonish both Ministers and people together
 of their duty: Hence the Ministers may learn, that the care and
 charge of all sorts of men in their flock, doe appertain unto them,
 neither is it lawfull for them to neglect any one, whether learned
 or unlearned, whether noble or ignoble, whether rich or poore,
 whether bond or free. In a great house there are various and di-
 vers sorts of vessels; now it is not the pleasure of the Householder
 that his servants should cast off the care of any of them. Again,
 hence the people may learn, that all men, of what place, rank, or
 condition soever they be, that they ought to be subject to the Mi-
 nistry and Discipline of the Word, neither can any one be free
 from this yoke, who wil be accounted a sheep of the divine flock, or
 one of Gods household: for that which God speaks to ^b *Jeremy* the
Prophet, is not unknown: *Behold I have made thee this day a fenced*

^b Jer. 1. 18.

Citie,

City, and an Iron pillar, and a brazen wall against the whole Land, against the Kings of Judah, against the Princes thereof, against the Priests thereof, and against the people of the Land. Therefore their sottishness is too grosse, and their stubborn rebellion too unbridled, who challenging a certain immunity to themselves, doe utterly deny the care of these things to appertain to the Ministers of the Gospel.

^c Bullinger in
locum.

^d Barth. Petrus
Lynt. in
locum.

But to what end must the Bishops or Presbyters of *Ephesus* attend the whole flock? *μαρτυρῶν*, saith the Apostle, to feed it, which many have translated to rule or govern the Church of God, but that interpretation is too lofty for this Text, (saith ^c Bullinger) especially in our times, in which the Bishops doe think the Office of a Bishop to be nought else then unlawfull desire of domineering: *μαρτυρῶν* then fore is to ^d govern after the manner of Pastors, (saith Bartholomæus Petrus Lyntriensis) neither doth the Apostle darkly point at this himselfe, he continueth that Metaphor by which he had called the Church *ἐκκλησίαν*, a Flock, here he useth the word *ποιμαίνων*, to feed. But here we must diligently observe that there is a Synecdoche in the word *feed*, for that word doth set forth the whole care of a Pastor, namely, to feed with word, to govern with discipline, to defend & keep with the rod of jurisdiction. In the same sense the word is used, *Joh 20. 6.*, where Christ three times repeating to Peter, *Feed my sheep*, doth exhort him to discharge all the offices and duties of a Pastor, from whence we conclude in the third place, That the Church of God, which is the flock of Christ, is with all possible care and diligence to be fed, governed and defended by the Bishops or Elders which are her Pastors.

^e Iohn 20.

3 Conclusion

She is to be fed with food that she languish not, and through famine pine away; she is to be governed with discipline, lest she erre and wander from the right way; she is to be defended with the rod of jurisdiction and power, that the ravenous Wolves, and cruell wild beasts, doe not violently seize upon her, teare her, and devour her. In a word, all care by all means is to be had of her by them, that not any the least sheep be neglected or perish through their default.

It would be too tedious but onely to point at every particular duty of a Pastor in its order: wherefore I desiring to be brieft, will content my selfe with two places onely, which notwithstanding shall be like unto a most cleare glasse, in which every one present may

may see what he ought to be, and so may conform himselfe accordingly. The first of which is taken out of the first Epistle of Peter, *Chapt. 5. vers. 1, 2.* *The Elders which are among you I exhort, who are also an Elder, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind.* The second is taken out of the 3 Prophecie of the Prophet Ezekiel, *Chap. 34.* where the care of a good Shepheard is notably set forth unto us, *Like a faithfull guide he goes before, doth lead his flock into, and doth feed it in a good pasture, and in a fat pasture, he doth cause his flock to lie down also, he doth seek that which was lost, he doth bring again that which was driven away, and doth bind up that which was broken, and doth strengthen that which was sick, but he doth destroy the fat and the strong: and all these things he doth do circumspectly and with judgement.* From which places it clearly appeareth, that the office and duty of a Pastor is to feed, govern, and defend the flock of Christ, and diligently to take care that not any the least and poorest sheep of Christs flock be neglected or perish through his sloath and negligence.

From hence first of all we may learn (Fathers and Brethren in Christ) that it is most necessary that Pastors should reside with their flocks, and that it is not lawfull for them to be wanting, unlesse it be for a time, and that upon great and weighty causes: because they ought (by themselves, not by their substitutes) to feed the flock of Christ, and to keep it, and to watch over it, and to give an account to God of every one committed to their charge which perisheth. That Pastor doth not deserve the name of a Pastor, (saith *Cajetan*) if he doe not personally attend on his flock. And not every master of sheep is to be called a Pastor, but he onely (saith *h Bellarmine*) that doth feed his own sheep. And beleeve me (my brethren) we should not (as many Pastors are wont to doe) leave the sheep of Christ committed to our charge, wandering in the wilderness, as the *Offridge* mentioned by *Job*, leaveth her Eggs in the sand; much lesse should we deliver them over to ignorant hirelings, to men of no reputation, taken sometimes as it were from the high-way side, to be miserably cared for by them (as he in *Gellius* did his horse to his servant *Statius*) to the end that wee may more freely apply our selves to idlenesse and to pleasure, to the gathering together of riches, and to the heaping up of honours: Neither

^k Comment.
ver. in orb.
gest.

ther verily should we imagine that we have sufficiently discharged our duty, if, as the high Priest who once every yeare under the Law, entred into the Holy place; so we once (or twice at the most) every year with great edification (as *Serius*^k speaketh of the perambulation of *Pius quintus*) do visit our flocks here and there scattered and dispersed, nothing fearing lest we heare that which *Mary* spake to our Saviour after the death of *Lazarus*, from some one, at least from our own conscience, *Master, if thou hadst been present, my brother had not been dead*; this or that of thy flock had not perished in his sinnes (at least by thy fault, and with danger of thy blood.)

ⁱ 1 Cor. 9. 16.
^m Amb. lib. de
d'g. sacerdot. c. 1.

Secondly, hence we may learn, that it is not sufficient for Bishops and Pastors to reside in their Church, and with their flock, but there is a necessity that they should watch and labour in the word and doctrine, the Church is to be fed, (saith the Apostle in this place) *A necessity is laid upon me*; yea, *woe is unto me if I preach not the Gospel* (saith he in another place)ⁱ; so also *Ambrose* imitating *St. Paul* thus imprecates: ^m *Woe will be unto me* (saith he) *if I shall not preach, or if I shall hide in the earth the heavenly treasure received, and shall keep the light of Gods word hidden under a bushell, and shall not manifest it unto the eyes of all men, it being placed on a Candlestick, that afterwards I may heare, Well done thou good and faithfull servant, thou hast been faithfull in a little, I will make thee ruler of much, enter thou into the joy of thy Master.* And *Bernard* breaks forth into a complaint not much unlike it, *Hei mihi, &c.* *Woe is me* (saith he) *a portion of the blood of Christ is committed unto me, what therefore shall I doe unhappy man? whither shall I turn my selfe? if it shall happen that I shall negligently keep a treasure so great, a pledge so pretious, that Christ set more by it then by his own blood. There was a woe abiding St. Paul, Ambrose, Bernard, if they did not preach the Gospel, and will not a woe wait upon me? will not a woe diligently attend upon you, if yee preach not the Gospel? Yes most assuredly: wherefore suffer me (my brethren) to exhort you in the words of Bernard, Whosoever among you have been allotted or appointed to the work of the Ministry, take heed unto your selves, and to the pretious pledge concredited unto you, it is a City, watch ye, that ye may keep and defend it; it is a Bride, study to deck and adorn it; it is a flock, be ye careful to feed it.*

ⁿ Sermon 30.
Advent.

Bernard.

But

But because there is great need in difficult and dangerous functions, that our dull and lingring flesh should be urged and pressed with reasons, give me leave (I beseech you) to dispatch the intention of this attention in few words, which was the third thing observed by us in the Text, that is, the Arguments which the Apostle doth use, that so he might make the Elders of *Ephesus* more attentive to, and more intent upon the charge committed unto them.

The first of which is drawn from the office, you are made Bishops, that is, *Overseers*, or *Watchmen*, or *Superintendents*, this calleth you to attention: for *Augustine* ingenuously confesseth a Bishop to be *o nomen oneris, non honoris*, a name of labour, not of honour, and being moved with that spirit, he doth after this sort exhort his fellow Bishops: A Bishop ought continually to ponder wth himself what a weighty and heave charge lies upon him, and what an account he shall give of it to his Lord and Master, and lest that by any means a Bishop should abate or diminish his labour, Christ doth compare a Preacher both to a Fisher, & also to a Pastor, whose life as it is painfull and full of labour, so is it a life (above others) subject to storms and tempests.

The second Argument is taken from the Author of the Office, namely, the holy Ghost: for the holy Ghost hath made you Bishops, or Presbyters, he is the Ordainer, Consecrator, and Metropolitan of you all. For if you be Bishops indeed, and not in name onely, not Man but the holy Ghost hath made you Bishops, and therefore you sin against him, that hath made you Bishops, viz. the holy Ghost, if you attend not to that which he hath appointed you. And who, or what is he that shall escape scotfree, who doth sinne against God, and doth neglect the vocation of the holy Ghost? *If one man sin against another, the Judge shall judge him: but if a man sinne against the Lord, who shall intreat for him?* saith Eli to his sonnes. O let this very cogitation as a whetstone more and more sharpen and provoke your attention.

The third Argument is taken from the excellency of this duty, the holy Ghost hath appointed you Bishops that you should undertake the care of the Church (which is the spouse of Christ. Now verily, to be the overseer of the house of Christ, of the people of God, is a Title of high honour. Remember therefore that there is no place for slothfull negligence in so high and difficult an office,

neither that they be excusable whom God hath made chiefe Stewards of his family, unlesse by how much higher the degree of honour is, they shall answer to so great dignity and honour, that is, unlesse they shall diligently and valiantly act their parts.

4 Argument.

* Hoc quidem certum est explicanda hæc esse per xpm viam istiusm. ror: quod dicendi genus non ita est a. xpo, neque est reprobandum (ut post Eutychetm impie quidam dicere ac scribere audent) sed summam nostræ consolationis continet, illud nimirum disertè explicans quod ait Iohannes Verbum factum esse carnem: Ita ut qui verè Deus est, verè & Deus & homo sit factus. Beza in locum.

The fourth Argument is taken from the dignity of the Church; This your flock is the Church of God, and in that it is Gods, it is to be cared for certainly; neither is it lightly to be esteemed of, neither is it Gods any or every way: for it is not onely (as the rest of the creatures in the world, as the world it selfe) *volunt Dei*, the stature or workmanship of God without any price or cost, *he spake the word and all these things were made*; yea verily, it is more, *nempe meritis*, it is the purchase or merchandise of God, it cost him a price; neither did God purchase it with any price, it was not with corruptible things, with gold or silver, the Church cost more, much more, he purchased it with blood; neither was it the blood of a whole Hecatomb, it was not with the blood of beasts, nor of meere man, nor (that I may speak it in a word) with anothers blood, but with his own * proper and most pretious blood, hath he purchased it, from whence it appeareth how precious the Church is to God.

And truly there is nothing that ought to urge Pastors with more cheerfulness and alacrity to apply themselves to their duty, then if they consider that the price of Christs blood is committed unto them: for hence it followes, unlesse they faithfully employ their labour and travell for the Churches good, that they will not only be found guilty of the destruction and ruine of soules, but also of sacriledge, because they have prophaned the sacred blood of the Sonne of God, and as much as in them lies, have made void the redemption purchased by him. These words (my beloved brethren) unlesse you have drunk a potion composed of Mandrakes, will stir you up, these words will make you attentive, these words will awaken your attention, unless it be altogether dead: for all care of a thing so deare and pretious, will fall short of its worth and dignity.

5 Argument.

Last of all, to these four expressed in the Text, I will by your good leave (my reverend brethren) add a fifth, Remember, (and I pray God you may never forget) that you watch for the soules of the people, as thole that must give an account for them, as the Apo-

Heb. 13, 17.
 He speaketh to the *Hebrewes*. *Bene Deus!* Good God, how great, how great is the labour that must be undergone by you in the discharge of this duty, what watchings are to be endured, how many troubles to be sustained, how many difficulties to be swallowed by you, who must at last give an account to God himselfe for the reasonable flock (as *Chrysostome* calls it) redeemed with the blood of Christ the Sonne of God, the souls of men, and that a farre more exact account then ever *Jacob* did to *Laban* as concerning his lost sheep? and must expect from him either a Crown of immarcescible glory, the reward of your attention, or else torture & torment intolerable to him that feeleth it, and interminable to him that sustaineth it: torment (I say) no way to be endured, nor never to be ended, as a punishment of your negligence and sloathfulness. He that hath separated you to this office, will lay up for you in that day, either a portion with the Saints if ye shall be diligent, or with the hypocrites if ye shall be remisse and negligent.

And what doth now remain? Behold life and death, behold heaven and hell, behold either eternally to weep, or eternally to rejoyce, is in the hands of your attention. Attend therefore that the consideration if not of your duty, at least of this your danger, may make you solicitous.

And these at length are the things (Men, Fathers, and Brethren *Conclusion.* in the Lord Christ very greatly to be observed) which I have to propose unto you at this time from this Text of the attention of Pastors, of the extent of this attention, how farre it extendeth, and to whom, to your selves, i. e. to your life, to your doctrine; to your life, that it be blamelesse, to your doctrine, that it be sound and saving, to all the flock to feed it, govern it, defend it; of the intention of this attention, to wit, with what arguments the Apostles doth intend, i. e. make this attention more attentive, and intensive, 1. from the Office it selfe: 2. from the Authour of this office: 3. from the Excellency of this office: 4. from the dignity of the Church: 5. and lastly, from the account that you are to give unto God.

Which if I have not handled so fully as might have been expected, I desire that this may be imputed to the fertility of the Argument, which hath made me poore by its plenty. If by the proximity of my speech I have been offensive, I hope your candid clemency

mency will easily pardon me, whilst with it selfe it doth thoroughly and exactly weigh the rich and ample vein of this sacred Text, and that St. Paul the author of these words, being to take his last farewell of the Elders of Ephesus and Miletus, he did spinne them forth in length, with long sighes, and showres of teares.

The Lord blesse you, and keep you, the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace.

The grace of our Lord Jesus Christ, the love of God, the communion of the holy Spirit be alwayes with you all: Amen.

Glory to God alone.

FINIS.

